THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."– PSALMS.

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PLURAL MARRIAGE.

In the preface to the second edition of a very learned work by the Rev. Martin Madan, D.D., chaplain of the Lock Hospital, London, published by J. Dodsley, London, 1781, entitled "Thelyphthora, or a Treatise on Female Ruin, in its causes, effects, consequences, prevention and remedy," the author says: "I now conclude this preface with the contents of a paper received from a very respectable clergyman, who was candid enough to let his prejudices submit to his judgment, and had honesty enough to own it."

"As the subject of a late publication entitled Thelyphthora, is much misunderstood and misrepresented by many people who have, some of them, never read it at all, and the rest but partially, and not without prejudice, and therefore oppose it, 'tis judged best to send its opposers the following questions for them to answer. The doing of this, 'tis thought, will bring the matter to a point, enter upon particulars, and be a means to discover where and with whom truth is, and where and with whom error is.

"Are the mischievous, shocking crimes of whoredom, fornication, and adultery, got to an enormous and increasing height in the land, and is the land defiled and deluged by them, or not? and is the frown of God upon the land, or is it not? (See Isaiah, xxiv.)

"Is it needful, and is it our bounden duty, to cry aloud against these God-provoking and nation-ruining sins, and to seek a remedy against this monstrous evil, or is it not?

"Is there anything destructively horrible in the lives, and anything shockingly dreadful in the deaths, of abandoned women, *alias* common prostitutes, or is there not?

"What number, how many thousands, are there of these miserable creatures in our land? and have they any evil effect on the male sex, or not?

"Do our laws, as they now stand, hinder this ruinous evil, or do they not? and can they, or can they not?

"Is there any remedy at all spoken of in God's word against the great evil of lewdness? and, if there be, what is that particular remedy?

"Is there any particular recompense that God in his word orders an unmarried man to make to a virgin whom he has defiled, or is there not? and, if there be, what is it? (See Ex. xxii, 16, 17; Deut. xxii, 28, 29.)

"Is there any particular recompense that a *married* man is enjoined to make the virgin whom he has defiled, or is there not? If there be, what is it? Is the virgin in the above case to receive a recompense, and the virgin in this case to receive none, and to be abandoned? (See the Scriptures above noted.)

"What reason can be assigned for God's permitting so many people, and particularly some of his distinguished Saints of old, to live allowedly in the practice of polygamy, and to die without ever reproving them, calling them to repentance, and without their ever expressing any sorrow for it, and showing any evidences at all of their repentance? and if God's word be the rule of our conduct, and if the example of these Saints be written for our learning, what are we to learn from them respecting polygamy?

"If these Saints of old lived and died in *sin*, by living and dying in the allowed practice of polygamy, what is the *name* of the sin? By what term is it to be distinguished? Was it adultery? or whoredom? or fornication? Was their commerce licit, or illicit? What commandment did they sin against? Were they adulterers, whoremongers, or fornicators? What does the Scripture history of the lives and deaths of these Saints teach us to call their practice?

"Were Hannah and Rachel and (after Uriah's death) Bathsheba whores or adulteresses; or were they lawful and honored wives? How are they spoken of, and how were they treated, as the Scripture history informs us?

"Were Joseph, Samuel, and Solomon bastards, or honorable and legitimate sons? In what character were they spoken of and treated? Did God show favor to them, or dislike of them?

"Were not Hannah, Rachel, and Bathsheba whores or adulteresses; and Joseph, Samuel, and Solomon bastards, according to the laws of our land?

"In what way can a stop be put to these following ruinous, detestable, horrible, and national evils; namely, brothel-keeping; murdering of infants by seduced women; pregnant virgins committing suicide; the venereal disease; seduction; prostitution; whoredom; adultery; and all the deplorable evils accompanying and following the mischievous sins of lewdness in this land? If God's law respecting the commerce of the sexes was observed, and if the laws of our land were to enforce that, might we not expect his blessing on such means used to accomplish so needed and so desirable an end?"

Here we find certain reverend and learned gentlemen approving of plural marriage, asserting its divine origin, and recommending its enforcement among Christians as a remedy for the most appalling evils with which the world was ever cursed. Evils that are directly the fruits of apostate Christianity, first, having their origin in the pagan monogamic nations of Greece and Rome, and becoming early ingrafted into the Christian Church by false teachers and heretics, they so accomplished its corruption. Thus the commandments of God were supplanted by the philosophy of the Gnostics, the Platonist, and other kindred schools, and Roman Catholicism has perpetuated their abominable errors as the doctrines of Christ and his Apostles.

As they have changed the ordinance of baptism for the remission of sins, and of the laying on of hands for the gift of the Holy Ghost; as they have done away with Apostles, Prophets, Evangelists, Pastors and Teachers, and denied the need of any new revelation, so they have changed God's ordinance of marriage and perverted his holy commandments, and the result is the wretched state of society we see around us to-day. Philanthropists may labor for its redemption, but their remedies are too weak, or the disease is too strong. Nothing short of Divine interposition will consummate the cure, and he has commenced the glorious work. He has sent his angel "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" He has restored that Gospel with all its ancient powers, gifts and graces, and is commanding his people as in former times; he has set up an ensign for the nations whither all may rally who will serve him and keep his commandments; he

has said, "Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The prophecy in Isaiah, 2nd chap., is being fulfilled: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

And when the righteous shall have been gathered out, then will Malachi, 4th chap., be fulfilled: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." For as Isaiah says, 24th chap.: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left."

Comparatively few will embrace the Gospel, because "strait is the gate and narrow is the way which leadeth unto life," but the Lord "will take one of a city and two of a family and bring them to Zion, and teach them of his ways, and they will walk in his paths."

No one familiar with the Old Testament, can reasonably deny that plural marriage is therein taught, and legislated for, and approved of by God during a period of some four thousand years; and yet the great majority of professing Christians *suppose* it to be forbidden in the New Testament. Where is such a prohibition to be found? They also *suppose* that new revelation is no longer needed—that the gifts of the Gospel were to cease with the Apostles—that Apostles, Prophets, Evangelists, Pastors and Teachers were only intended for the introduction of the Gospel—that adult baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are not necessarily saving ordinances, and, therefore, that the Savior did not exactly mean what he said, as recorded in the 3rd chapter of John: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, *he cannot enter into the kingdom of God.*" Do the holy Scriptures sustain any of these vain suppositions? No, but they instruct us directly to the contrary, thus proving them to be the teachings of an apostate Christianity.

The author of "History and Philosophy of Marriage," a masterly little work, published by James Campbell, 18, Tremont-street, Boston, Mass., 1869, says:

"If plural marriage is forbidden in the New Testament, have we not a right to demand the most unequivocal and undoubted proofs of such prohibition? Is the God of Abraham, and Isaac, and Jacob, the Christian's God, or is he not? Is it not possible that the *supposition* that it is forbidden is an error? And if it be an error, is it not possible that it has been one means of lessening our reverence for the Old Testament, and thereby undermining our confidence in the Bible as a whole? If this *supposition* be an error, has it not been tending to make infidels of us all?

Quoting from an essay of the Rev. S. W. Foljambe, he says: 'It seems to me that our Lord is explicit on this point, that the Jewish Scriptures were not and could not be superseded by any later revelation even by himself; 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill;' and he is continually quoting them as authority, showing that there is no inconsistency between the two revelations. Together they form one continuous and connected divine word.'

"But let the inspiration and perpetual authority of the Old Testament be fully admitted, yet the modern Christian may say: 'We do not live under the First Covenant, nor observe the ceremonies of Moses; but we live in the New Dispensation, under the full light of the Gospel; Christ has fulfilled the ritual and emblematical

ordinances of the law, and set them aside; and it is presumed that the ancient marriage laws have been set aside among the rest, and superseded by the purer system of monogamy.' But this assumption cannot be supported either by sufficient testimony or by valid reasoning. The social system of polygamy had existed before the time of Moses, and had no dependence upon the ceremonial law which was instituted in his day. That law only confirmed it as a pre-existent institution. Marriage laws cannot be regarded as merely ritual and emblematical; they are moral and fundamental, guarding the dearest rights and punishing the deepest wrongs of mankind. They are, therefore, equally permanent with those laws protecting life and property, those inculcating obedience to parents and rulers, and those maintaining the sanctity of oaths. All these, together with the marriage laws, existed before the time of Moses, and have survived the time of Christ. Hence the marriage system of polygamy never formed a part of that ceremonial dispensation which was abrogated by the New Testament; nor has it ever been proved that the New Testament was designed to affect any change in it; but the presumption is that this new dispensation has also left it, as it found it,—abiding still in force. If any change were to be made in an institution of such long standing, confirmed by positive law, it could obviously be made only by equally positive and explicit ordinances or enactments of the Gospel. But such enactments are wanting. The four Gospels and the Book of Acts are equally silent on the subject. No allusion to it is found in any of the sermons or instructions or discussions of Christ, or the Apostles and early Saints recorded in those books. Yet they always denounced the sins of fornication and adultery, but never denounced polygamy, nor intimated in any way that it was a sin. In all the long and painful catalogue of sins enumerated in the first, second, and third chapters of Romans, many of which relate to the unlawful indulgence of the amorous propensities, polygamy is not once named. It is the very place where it is morally certain that it would have been named if it were sinful; and, that it is not there named, we are fully warranted to believe that it is not sinful."

The Rev. Dr. Madan says: "One safe rule whereby we may judge of God's laws, as binding or not on Christian men, I take to be this—namely—the considerations on which such laws were given; and the reasons on which they are grounded. For instance—the reason for establishing the ceremonial law, was to set out and shadow forth good things to come—Heb. x. 1.—therefore when those good things did come, that law had done its office, answered its end, therefore waxed old and vanished away. Heb. viii. 13. So there were many political institutions, adapted particularly, some to the situation of the Jews during their journeyings through the wilderness—others to their subsequent abode in the land of Canaan—calculated for their government with respect to the peculiarity of their situation, not only with regard to themselves, but to that of the nations about them. These being local, and peculiar to their dispensation, as well under the theocracy administered by Moses, Joshua, and the following judges, as under the government of their kings, are not binding on Christian men, whose situation, from the very nature of the thing, can never be the object of those *local* or *temporary statutes*.

But when we find a law given, which is of perpetual and universal concern, such as relates to the preservation of millions from destruction, to the defence of the weak against the strong, and the support of God's moral government in the world, in one of the greatest of all concerns to society, the commerce of the sexes, there, as the reasons of those laws can never cease, those laws themselves must be of universal and perpetual obligation. Otherwise it would be making laws which are not commensurate with the reasons on which they are founded, or, in other words, God's governing His people for a limited time, and then leaving them without any government but their own."

There is the same reason *now* as ever, why we should have no other Gods but Jehovah; why we should

not make images and worship them; why we should not take the name of the Lord our God in vain; why we should set apart a portion of our time for the immediate service and worship of Him that made us; why we should honor our parents; do no murder; nor commit adultery; why we should not steal; bear false witness, or covet that which is another's, we have therefore very properly adopted these commandments, and we pray that God will write them in our hearts and incline our hearts to keep them. We have made other commands of God, the ground of some of our penal laws, such as those against unnatural lusts, and doubtless there is the highest reason why this should be so. We admit that God's law still condemns whoredom, fornication and adultery, and hold those marriages to be illegal, which the law of Moses hath made so, on account of affinity and consanguinity. Why then do we make void other laws? Why make other commandments of God of none effect through our traditions? Why renounce the positive law (Deut. xxii. 28 and 29,) which binds for all his days the virgin to the man who has humbled her, though this very law was evidently enacted to prevent whoredom and fornication, and all those mischiefs which arise from seduction, and is, in the very terms of it, clearly in affirmance of that primary and universal law. They shall be one flesh; but as there is the same reason for the *continuance* of this law, as there was for *giving it at first*, namely to prevent whoredom and fornication, and all the mischiefs which are the consequences of taking women and then abandoning them, it is doubtless among those *indelible* statutes, which are as unalterable as the reasons on which the all-wise Law-giver founded them.

The command concerning Bishops: "He must be the husband of one wife," and, again, "Let every man have his own wife," are usually advanced as arguments against plural marriage, but with how little propriety or consistency has been shown in a former paper. To the opinions of the great Milton; Dr. Channing; the reformers Luther, Melancthon, Zwingle and Bucer, and other clergymen, statesmen and philosophers, I will add the comments of the Rev. Messrs. Conybeare and Howson, clergymen of the Church of England, joint authors of the "Life and Epistles of St. Paul." They say: "In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for man and wife to separate, and marry other parties, during the life of one another. Thus a man might have three or four living wives; or rather women who had all successively been his wives. We believe it is this kind of *successive* polygamy, rather than *simultaneous* polygamy, which is here spoken of as disqualifying for the Presbyterate."

The Rev. Bishop of Salisbury says: "If our Lord (and his Apostles) had been intending to antiquate the plurality of wives, it being so deeply rooted in the men of that age, confirmed by such fashions and unquestioned precedents, and riveted by so long a practice, they must have done it plainly and authoritatively, and not in such an involved manner as to be sought out of their words by the search of logic."

Montesquieu would permit or prohibit plural marriage according to the heat or cold of the climate; but the temperature of our climate does not prevent seduction and prostitution, which the law of God was manifestly intended to prevent. Wherever those evils exist, there the remedy is requisite.

VERITAS.

TRUE CRITICISM.

When you wish to find fault with another, choose an opportunity in private, and not directly after the offence has been committed. Let it be too, after you have carefully reflected upon the nature and importance of the wrong which has been done. The censured are less inclined to resist

when blamed without witnesses. They are likely also to be struck with the forbearance you have shown in waiting until you could see them alone, while noting the error all the while, or some time before.

If you are a husband, never accuse your wife of taking little or no pains to please you, of being neglectful of your comfort or of any of the duties which especially belong to her. If you have a wife who is careless in such respects, the best possible criticism to offer, if she be possessed of a heart, is, for yourself to adopt the opposite course. Does she insist on wearing an article of dress which is decidedly distasteful in your eyes, or purchase without consulting your judgment and desires; ask her, when you intend to buy a new hat or coat, which style she thinks most becoming to you. And be sure to get that which she fancies most. Her taste, in such matters, is as likely to be superior to your own as yours is to surpass hers in relation to anything she wears. At any rate, humor her feelings; it will do good in more ways than one. She will not only be ashamed of the selfishness she has manifested, and lovingly confess the same by carefully studying your choice and endeavoring to suit it in future; but will also seek to cultivate her own taste and gain a correct understanding of your wants and needs, that her judgment may be more worthy of being consulted and trusted another time.

In like manner, meet all her womanish mistakes, and without a word of fault-finding, fretful or harsh criticism, you will soon have a model wife.

Are you a mother, and you choose to leave home for a few hours, charging the little folks to keep out of mischief, the older ones to look after the younger ones and all to be very good, be careful with what spirit you meet them on your return. Do not look first to find out all that may have gone wrong, but try to see something that has been well done for which you may offer a few words of affectionate encouragement and appreciation. If you find Bessie out doors with baby bare-headed, don't let your first words on coming up to them be hastily spoken; don't tell Bessie to "take that child right straight into the house—he'll be tanned as black as a negro!" And add as you follow them, that she deserves a good whipping for having him out there, and that you suppose everything else has been managed in like manner since you went away. But rather reflect a moment ere you speak. Think if eight or ten-year-old Bessie is not a good girl for remembering to take care of her baby brother and keeping him with her, even if she has not remained in the house all the time while the other children were romping and having fun outside. And if portions of the housework that should have been seen to, are left undone, let those be last, instead of first to claim your attention. See what arrangements have been nicely planned and where the orders you left have been promptly fulfilled; give loving words of praise and credit for these, and then see how readily all the rest will be accomplished and what great pains will be taken another time to have nothing left undone that is calculated to add to your comfort and win your smiles and kisses of approval. Take such measures in all things with your children, and they will learn to anticipate your desires even before they are told, and to delight in gratifying them.—G, *in Woman's Exponent.*

THE PERSONALITY OF GOD.

I affirm that things are determined by what they are, not by what they are not. Differentiation indeed implies antagonism and quality, but determination is constituted by identity and oneness. This is true even in the world of nature: an eagle is such because it is an eagle, not because it is not a lark. But if we turn to the far higher and richer kingdom of intellect, it is doubly false that beings are what they are by negation. Shakspeare is sufficiently himself by possession of the poet's finer nature, without

our affirming of him the absence of mathematical genius. He would be Shakspeare still though Newton had never lived. I believe the contrary view to be based on the original pseudos of Pantheism, that the order of being and the order of knowledge are identical. Because we arrive at the knowledge of our own personality through contact with that of others, it does not follow that personality itself is constituted by the sharp shock which comes from knocking our own self against another self. Nor need we shelter ourselves under the vagueness of mystery in order to affirm personality of the Absolute or the Infinite. The human Ego indeed, not being the plenitude of being, not only leaves room for his neighbour, but the human *meum* implies a *tuum* to determine what is otherwise indeterminate. It is not so with the Absolute: He leaves upon our mind a sufficiently positive idea of Himself by being God. The effect of the addition of the attribute personal to the Absolute does not render it unmeaning, but the very contrary. It saves it from being the unmeaning abstraction which Mr. Mill pronounces it to be when it is alone. It determines it and saves it from being nothing, as they say in Germany. It renders it concrete, as we say in England, and gives a real though inadequate answer to the question, what is God? To prove a contradiction in terms, you must prove that the contradiction covers the whole ground of the meaning of the terms, so that nothing is left. Such contradictions are not far to seek. Thus, to say that the Infinite is material is a simple contradiction, for matter, whatever else it may mean, implies limitation. Again, to affirm of an Absolute intelligence or will that it is conditioned on the possession of a brain, to affirm evil of the Infinite, are contradictions, for matter and evil are directly opposed to the Infinite and the Absolute. But to add the attribute personal to the Absolute God is not contradiction; it only means that He possesses intelligence and will, that is, it makes Him conceivable, for it renders it possible for the human mind to form a real representation of Him. What contradiction is there in affirming the highest kind of being, that is, the capacity of love, of Him who is the plenitude of all being? Surely, it is the denial of it, not the affirmation, which would put the limit to the Infinite. What effect, then, on the Absolute has the uniting it to the attribute of personality? Not to annihilate but to transform it. It forces us to transcend human personality, but it does not present us "with an incompatible attribute, so that the mind cannot unite them under a single image." It forces us, indeed, to think the Personal Being to be unlike human persons in one respect—that He has no necessary relation to any other being. We are not forced to think that there are two Gods, because there is one, as it has been argued that one human individual cannot be conceived without another. It prevents us from transfering bodily to God the whole qualities of human persons; but there is quite enough of personality left to justify our looking on God as personal. It strips off from the Absolute intelligence the notion of succession in time; but this only means that there is an intelligence without the imperfections of human thought, and until we are prepared to affirm that no intellect can be such unless it is bound to go through premises before it can reach a conclusion, and that no will is worthy of the name as long as with one glance it can take in the end, together with the means, unless we are ready to assert that the laborious processes and painful efforts of human intelligence are essential to all thought, we have no right to say that an Absolute Personality is a contradiction in terms. We do not even ascribe relativity to God, when we assert that he possesses knowledge, for there are conceivably intellects besides that of man; and who can prove that there is not one that requires no object but His own self, and in that self comprehends all things, since the universe was conceived eternally in His mind, and flowed out of it in time without effecting a change in His immutable being. This, of itself, constitutes God a Personal Being, for such an abiding self-consciousness is personal identity. — *Contemporary Review.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 22, 1874.

RELIGIOUS INTOLERANCE.

We find that strenuous efforts are now being made by certain beings in human form,—more particularly described as carpet-baggers, and who compose what is known as the Utah ring,—to put into effect their long-cherished schemes of robbing and despoiling the people of the Territory of Utah, of their hard-earned and cherished homes; also to break down that power of the Priesthood, which has been the means of gathering together so many people from the different nations of the earth, to a place where they could be united in worshipping God, and carrying out the dictates of their own consciences, and placed them in circumstances where they could become self-sustaining and comparatively out of the reach of want; all of which is not satisfactory to, and does not agree with, the moral training, education or mission of those thieving, lying, mobocratic wretches, whose only aim is to rule or bring ruin upon an innocent, inoffensive people, who never did them or anyone else any wrong; and whose only crime, (if that can be called such), is in worshipping God according to the pattern laid down by Jesus,—his Apostles, and the Holy Prophets, to bring about the redemption of the human family; also that they have a desire to build and improve; that they are united and will co-operate together, the results of which are independence, knowledge, power and prosperity, all of which good men praise; but according to the preconceived notions and ideas of the leaders of this clique of despicable beings, these things are abominations in their sight; they never to our knowledge having devoted one moment of their lives in an honorable pursuit; hence they strive with all their energies, and by whatever means the adversary, their master whom they list to serve, shall place in their minds, to put a stop to these things, not caring what kind of tools or despicable means they may use to carry out their vile purposes, or realising in their blindness against whom they are fighting. Although the numbers of this infamous clique are few when compared to the population of Utah, including Mormon and Gentile, yet they strive with the desperation of demons, to carry out their ends; and heretofore have resorted to many devices and plans, all of which have signally failed. They now come out with the title of "Liberals," and, under the auspices of the special Legislation, which they worked so hard for during the last session of Congress, in what is known as the Poland Bill, under the pretext that it was to put a stop to Polygamy—they are now almost sanguine of success in their purposes. But, oh, how blind they are who will not see!

This matter of Polygamy and Mormonism as it is called has been before the

nation now for some time; the press have written upon it; the leaders of the several denominations have discussed it; the Judiciary have had it under advisement, and the Congress of the United States have passed two unconstitutional bills, the sole aim of all of which is to crush out an inoffensive people. To pass by the severe trials, mobbings and drivings of this people and the murder of their Prophet, Patriarch and many of their leaders, the history of which is and has been before the world, we return to our subject. The world at large is fully acquainted with the crusading proclivities of the Methodist Missionary, Judge McKean, who, during his whole term of office as Chief Justice of the Territory of Utah, has disgraced the Judicial ermine and used every endeavor to work out the destruction of the people and in the piety of his Methodistic soul, rejoices in the limited ability he possesses in thus prosecuting his labors; and now we find him with all his clique, including Governor G. L. Woods, Attorney Carey, Marshal Maxwell, Commissioner Toohy and lawyers Baskin, Strickland, Robertson and the devil with all his emissaries, together with a few satellites that bask in the sunshine of the favor of these miserable beings in human shape, who, instead of magnifying the laws and dealing out justice to all indiscriminately according to the terms and tenor of their oath of office,—come before the people under the cognomen of "Liberals." How liberal they would be had they the power. As an instance we quote a clipping taken from their organ, "Let us carry Salt Lake County, and we will abolish the Endowment House, if we have to level it to the ground.

Let Brigham hold his own then as long as he can, it will be short enough. If Congress will give us a good election law and the unquestioned right and means to enforce it, we will compel him to abdicate within a few years, "peaceably or *forcibly*, as the case may be."—Also as follows:—"Once for all, we bid him understand that the intrusive Gentiles are here to stay, and Brigham and his effete hierarchy must learn to adapt themselves to the manners these people introduce, or they will soon find themselves unceremoniously thrust aside."

The foregoing shows their liberalism, and how much they care for Polygamy, and carries on its face the murderous, thieving and mobocratic feelings and "aggressive" spirit boasted of and advocated by this Missionary Judge. Oh! if they could but realize the spirit with which they are actuated, how near it is like that which had possession of the mobs in Missouri, when they told the Saints they would drive them, "peaceably if they could, but forcibly if they must," and as the murderers of Joseph and Hyrum Smith said—"If the laws of the land could not reach them, powder and ball should"; this same spirit also actuated the mob in the murderous assault upon the Saints at Haun's Mill—and which had possession of the Jews, when they cried "Crucify him! Crucify him! and let his blood be on us and on our children."

It does seem strange, that in this enlightened nineteenth century, with the history of the past before us, that human beings will so conduct themselves; yet such are the facts, so far as the Mormons are concerned; and all this is done with a religious zeal and enthusiasm such only as can be held by such bigoted and fanatical beings as are foisted upon the people of Utah by a corrupt administration, whose object is to rule or ruin, regardless of consequences.

Yet this spirit of religious intolerance is not altogether confined to Utah, for we are pained to have to record an instance which occurred a few weeks ago, here in Christian England, the circumstances of which we take from a letter

written by the mother:—A child of parents who have embraced the Gospel of Christ as believed in and practiced by the Latter-day Saints residing near Rugby, Warwickshire, was taken ill one morning, and on the next morning was seized with convulsions and died before medical aid could be called in, in consequence of which the doctor refused to give a certificate of its death, but after explanation did give one, upon which, application was made to the clergyman for his certificate; he refused to give one or have the child buried within the consecrated ground, his only excuse as made known, was the child had not been christened; under this state of things the grief-stricken parents were compelled to keep their dead child five days, when the clergyman leaving town, the sexton consented that if the parents could get some woman to carry the child to the church-yard or cemetery after sunset, he would bury it outside the consecrated ground, but she must not let it be seen, or say anything about it. Under these circumstances the parents not knowing what else to do consented to this proposition, the mother of the child however followed the person who carried the corpse, and stood away off and saw the sexton dig a hole near the fence, and bury the child as he would a cat or dog. The mother, overpowered with grief came up, and asked permission to plant a rose tree in the edge to mark the spot, but was informed by the sexton that he dare not let her do anything of the kind, but he leveled the ground so that no traces of the burial could be seen. This was very grievous to the parents, as they have two other children buried in the same cemetery, neither of which had been christened, yet they were favored with what is called a Christian burial. To what a state of degradation some beings will allow their bigotry and prejudices to carry them; this, a so-called minister of the Gospel (?) refuses burial to a little baby who never knew anything of sin, but to show his spleen to its parents who presumed on serving God in a different manner than he would have them do. Shame on all such who assume to themselves such prerogatives, for they call down the indignation of an offended God upon them; they know not how futile their efforts will be to accomplish what they have in their hearts, and how low they will sink down in disgrace as many others have done who have raised their heel against the work of God. The time will come and is not far distant when they will realize and know to their sorrow against whom they have waged such a warfare, yet we would after all, and more especially could we see them repent of their evil way say with our Savior—"Father forgive them for they know not what they do."

L. J. N.

CORRECTION.—In our editorial of September 8th, the "Edinburgh" Daily *Review* should have had credit for our notice of their article instead of the "Glasgow *Review*." We take pleasure in making the correction; honor to whom honor is due (?).

ABSTRACT OF CORRESPONDENCE.

Through the courtesy of Elder A. McFarland, we take pleasure in making a few extracts from a letter received by him from his aged father, William McFarland, residing at West Weber, Utah. He says,—"I am glad in my heart to hear that you feel so well in the labors of your mission. My son,

our Father in heaven has again given to man the Priesthood, which is the power of God unto salvation to all them that believe, and you and I, and your brothers, have received a portion of that Priesthood, and covenanted to hold that power in pure temples, for it is written that our bodies are the temples of the Holy Ghost, God dwelling in us by his Spirit. Now my son, I have had a long experience in the world, and I know it is full of deceitfulness and sin, vanities and lies, and things wherein there is no profit; I want you to shun these things as you would a rattle-snake. When I look back for the last seventy odd years, which I can remember, I can see clearly the kind and parental care of God our Father over me, not only in preserving my life, but overruling my passions, and keeping me from the grosser sins of an evil and wicked world; in permitting me to live to hear the sound of this Gospel, and inclined my heart to believe and obey its first principles, and has convinced every thought and feeling of my heart and mind of its truth, and has removed every doubt from my mind. Now, after thirty-three years' experience, I say before God, and I lie not, that it is worth wife and family, houses and lands, and all that I possess; I testify of these things through no excitement of my feelings, but from the serious reflections of my heart. Your family are well, and your boys are good boys, and God shall make them an honor and blessing to you, as he has made you and your brothers a blessing and honor to me."

Elder F. M. Lyman writes from Whitwick, Leicestershire, Sept. 14,—"I have secured the Assembly Rooms in which to hold our District Meeting on the 4th October. Elder John Squires and myself arrived here on Saturday evening. Yesterday we held our camp meeting; many of the Saints from Sheepshead, Gresley, and some from Leicester, came in time for our morning meeting, which we held in the Hall. Elder Squires made some appropriate remarks on the Lord's Supper, impressing upon the minds of the Saints the importance of partaking of it worthily, lest we eat and drink damnation to our own souls. The Sacrament was administered, and many bore testimony to the truth of the Latter-day Work. At 2 p.m., the benches were moved from the chapel into the liberal yard, the use of which was kindly given by the neighbors. We had a goodly attendance of the Saints and some strangers. Elder Squires read the first four verses of the third chapter of Malachi, and spoke for one hour and seventeen minutes on the restoration of the Gospel and the fulfillment of ancient prophecy concerning the latter days. At 6 p.m. we moved into the Hall, which was well filled. I spoke for one hour and ten minutes, with good liberty, upon the duties and every-day course of life that should be pursued by the Latter-day Saints, &c. Our meetings I have no doubt will be long remembered by the Whitwick Saints, as a day of rejoicing. A number of persons from Gresley attended, who are not in the Church. This is a good place for district meetings, but Sheepshead is the place for camp meetings, as the people of that town will turn out to them."

Elder Peter Sinclair writes from Dundee, under date Sept. 11th,—"I arrived here yesterday, well in health, buoyant in spirits, strong in the faith and hopeful for the future. I think, with wisdom and patience, there will be a good work done here; yet how dark the people's minds are, and oh, how stupid even some of the Saints are, but by our working with a will, God will give the increase. Sept. 14th,—I find that the spirit of inquiry is on the increase, and our cause being true, we have everything to gain and nothing to

lose, while false theories are *vice versa*. The abolishment of Patronage in the Church of Scotland is opening a wide field for reflection in Scotland; it will doubtless be followed by disestablishment and disendowment, and then the end no man knoweth. One thing is evident, that the disruption in 1843, when the Free Church came out from the Established Church, spread wide the spirit of inquiry, and by the exercise of it, many joined our Church, and I am satisfied that similar results will follow now. In all my varied and long experience in this Church, Utah matters included, I never felt so hopeful and well."

SELF-DISCIPLINE.

Self-discipline is grounded on self-knowledge. A man may be led to resolve upon some general course of self-discipline by a faint glimpse of his moral degradation; let him not be contented with that small insight. He must try to prove his own nature thoroughly; must strive to learn the whole truth about himself, and not shrink from telling it to his own soul. Imagine the soul, then, thoroughly awake to its state of danger, and the whole energies of the man devoted to self-improvement. At this point there often arises a habit of introspection which is too limited in its nature; we scrutinize each action as if it were a thing by itself, independent and self-organising; and so our scrutiny does less good, perhaps, than might be expected from the pain it gives and the resolution it requires. Any truthful examination into our actions must be good; but we ought not to be satisfied with it, until it becomes both searching and progressive. Its aim should be not only to investigate instances, but to discover principles. Thus suppose that our conscience upbraids us for any particular bad habit; we then regard each instance of it with intense self-reproach, and long for an opportunity of proving the amendment which seems certain to arise from our pangs of regret. The trial comes; and sometimes our former remorse is awakened and saves us; and sometimes it is forgotten, and our conduct is bad as it was before our conscience was awakened.

Now, in such a case we should begin at the beginning, and strive to discover where it is that we are wrong in the heart. This is not to be done by weighing each particular instance, and observing after what interval it occurred, and whether with a little more or a little less temptation than usual; instead of dwelling chiefly on mere circumstances of this kind, we should try and get at the substance of the thing, so as to ascertain what fundamental precept of God if violated by the habit in question. That precept we should make our study; and then there is more hope of a permanent amendment.—*Provo Times.*

THE DIFFERENCE.

In the early settlement of these mountain desert valleys, when the crickets and grasshoppers, or locusts, infested and devastated the crops sown by a persecuted people, who had fled from mobs for the sake of their religion, after being robbed of nearly all they possessed, and their leaders martyred, the cold sympathy they received from the press in many instances was that they would be compelled to scatter, while thousands would perish on the plains before they could reach civilization, thus solving the great Mormon problem. As a rule, not the slightest condolence was offered. The settlers dug roots, killed rabbits, an occasional deer or antelope, wolf,

squirrel, picked wild berries, in fact, anything to save life, being one thousand miles from supplies, without the means to purchase had they been in reach.

No aid was asked or offered. A portion of the sons, husbands and fathers of the settlers, who had aided in wrenching the country from Mexico, and who had not been able to meet their families since the close of the war, opened up the gold mines of California, thus throwing millions into the coffers of the country, and establishing a "half way house between the two great oceans."

Our eastern friends, who had none of the disadvantages of the early settlers in the Great American desert, except the destruction by the hoppers of their crops, receive the fostering care of the government, and the sympathy of the nation, and this great difference in a free government where all may worship as they please, is owing simply to a religious difference of opinions, the right of which is guaranteed to every American citizen. As we remarked, no aid was asked nor have our citizens as a rule been remunerated either for the time spent or losses sustained by Indian raids upon their stock; yet they are followed with vexatious law suits, with, it would seem, a purpose to wrest the last dollar from our industrious, honest citizens, who have made the country all it is or perhaps would have been for the next century.

Do they want our hard-earned possessions? Perhaps so. So it is believed, but the question is what would they do with them? But one answer can be given, as appears to us, and that is sell them to people who labor for a living. None of the class we have yet seen would ever think of cultivating one foot of the land our citizens have made available, at great labor and expense.

Our citizens, as they should do, are taking matters perfectly cool, so far as we have been able to observe, not even showing any fears of the rumored threatened H—l which certain parties were coming to raise. They are used to threats of this kind, and when they hear them, take them as a fixed determination to stir up religious strife and persecution, with which they were familiar in by-gone days.

Were it necessary for us to advise our naturally cool, calculating citizens, we would say allow no plot to throw you off your guard, keep within the law, stoop to quarrel with no blackguard, defend your rights in a legal way, and rely upon that Providence who has so marvelously preserved and rewarded your past sufferings and labor.—*Beaver Enterprise.*

UTAH NEWS.

From the *Deseret News*:—

Struck by Lightning.—Last evening, August 23, 1874, while the two youngest sons of Alma H. Hale were in the pasture, driving up the cows, there came up a thunder storm, and the elder says to the younger, "Let us leave the cows and go home." They turned the horse loose that they were riding, and commenced to run, but had not run very far before they were both struck senseless. The elder of the two was about two rods in advance, and received the slighter shock, from which he soon partially recovered, and he arose to his feet and started to run home, but he thought of his brother and returned back and found him lying on his face, dead as he supposed. He screamed for his father, and ran for the house, which was some sixty rods distant, but met his father about half-way. He then began to feel the effects of the electricity in his legs and could scarcely walk any further. Brother Hale started in pursuit of his other son, and only succeeded in finding him by seeing a cow lying on the ground as if she were dead. The cow was killed and lay about three rods from the boy. The boy was dead to all outward appearance, but the father placed his hand upon his heart and found that it still beat feebly. He laid

hands upon him and the boy began to show signs of life. In a few minutes A. L. Hale arrived on the ground. The lad heard the cries of the elder boys, and the two administered to him two or three times, each time with good results. They carried him to the house, when a number of Elders were sent for, and through the power of God that was there made manifest, he was by degrees gradually restored to consciousness, but in the meantime he suffered terribly till nearly 11 o'clock. Then he got easier, and he is recovering slowly this morning. They found a hole torn in his hat in front and a slight scar on one eye, which was done by the lightning. J. R. CLARK.

MILITARY.—Last evening, (Aug. 25) General John E. Smith, the new Camp Douglas Commandant, and a portion of his troops, the Fourteenth Infantry, arrived in this city. They were met at the railroad depot by General Morrow and the other Camp officers, as well as a number of private citizens, personal friends and acquaintances of General Smith, who was heartily welcomed once more to Utah. The troops at once proceeded to the post, preceded by the regimental band, which made the air resound with lively airs while they were on the march. General Smith and wife and several officers of the Fourteenth and their wives went to the Walker House, where they will probably remain till Sunday, at which time it is expected that General Morrow and the portion of his command at Camp Douglas will leave for their newly-appointed stations in Wyoming Territory.

BROKE HIS RIBS.—About two weeks ago, Sheriff John Burt, of Box Elder County, was accidentally thrown to the ground, from a wagon, at Brigham City, rendering him for some time insensible. His back was very badly bruised, and his whole system sustained a very severe shock, but it was not considered at the time that any bones were broken. The other day he went upon his farm and attempted to do a little work. In the evening he was taken with a very acute pain in his side, and, in his distress, involuntarily pressed one hand over the place where it appeared to be located when snap went one of his ribs with a report that could be heard all over the house. It was then discovered for the first time, that some of his ribs had been broken. It is probable that the one that was thus sprung by the pressure of the hand had commenced to knit out of position, and that the report was caused by its springing into its legitimate place.

Our crops this season, at Hebron, particularly of small grain, are much more abundant than ever before, which is attributable to two causes—one the greater abundance of water, but the other and main one the establishment of the United Order, by which means we have been able to control the waters of Shoal Creek to better advantage and with less confusion than ever before. As this place, on account of the scarcity of water and abundance of grass, is better adapted to grazing than farming purposes, our crops in consequence are not so abundant as they are in some other parts of the Territory. Still, we think that with the blessings of the Almighty, we shall raise sufficient grain this season to supply home consumption. The United Order is quite popular here and is in a prosperous condition. In fact all our business is done under its direction. We have, aside from our farming operations, two dairies in successful operation, where a very good article of cheese and butter is manufactured. We have also a brick yard in operation, where an excellent article of brick is manufactured. Altogether affairs seem to be in a prosperous condition.

J. S. HUNTSMAN.

GONE EAST.—This morning (August 29) Elder William C. Staines, Church emigration agent, accompanied by Feramorz Young, son of President Brigham Young, left for New York, for the purpose of attending to business connected with the remainder of the season's emigration. After spending a short time in New York with brother Staines, President Young's son Feramorz, who is naval cadet from Utah, will proceed to the U. S. Naval Academy at Annapolis.

From the *Salt Lake Herald*:—

LIFE IN GREAT SALT LAKE.—I forward you specimens of life from Salt Lake. As the idea prevails very generally that there is no life in the Great Salt Lake, notwithstanding the report of Dr. Hayden and other naturalists to the contrary. I send you a few crustaceans captured yesterday by Wm. C. Leman, Esq., at my solicitation, for the Museum. The more minute specimens are young ones that could scarcely be discerned this morning by an ordinary lens.

I remain, yours truly, JOSEPH L. BARFOOT.

DESERET UNIVERSITY.—The first term of the school year of the Deseret University commenced Monday morning. This University is now probably the best institution of learning in the Rocky Mountain region, and affords an excellent opportunity to those desirous of securing a good English education, or becoming acquainted with the classics. The school year opens with a competent professor at the head of each department, and every effort is being made by the regents to make the University a first-class high school.

LACK CONFIDENCE.—The Poland bill gives Justices of the Peace jurisdiction in suits or actions where the sum or value of the thing in controversy does not exceed $300. In connection with this it is a singular fact that since the passage of the above bill a suit for less than $300 has seldom been instituted in the District Court, while the justices have tried many such. Have litigants no confidence in our District Judge?

"LIBERALISM" WITH A VENGEANCE.—The liberalism of Dry Cañon, Tooele, "liberals" was manifested in various ways at the recent election. One man, a certain mining superintendent, gave his employes liberal tickets previous to their going to the polls. Eight of the miners—non-Mormons—were not particularly in love with the men on that ticket, and so they voted for candidates of their own choosing. Next morning the eight recalcitrant miners received their discharges from that "liberal" superintendent. We understand the superintendent has since displeased his employers, and also been discharged.

The moderator of a certain Presbytery in Scotland is reported to have said to a candidate for the ministry, who had left broom-making, "My young friend, the Presbytery believes that all men should glorify God in some way—some by preaching and some by making brooms—and that you are one who should make the brooms."

Southey says, in one of his letters—"I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyment; and though I do not cast my eyes away from my troubles, I pack them in as little compass as I can for myself, and never let them annoy others."

An Old Catholic priest in Switzerland is about to follow Father Hyacinthe's example, abandoning celibacy. St. Ange Lievre of Biel, in announcing his betrothal to a Protestant lady, says, "I marry because I wish to remain an honorable man. In the 16th century it was a proverbial expression to say 'as corrupt as a priest,' and this might be said to-day. I marry, therefore, because I wish to get out of the Ultramontane slough." During the last two years 67 Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says it is right time to restore by marriage the good name of the Romish priesthood, which the misconduct of too many of its members has covered with infamy. The obligatory use of the German language as the article of instruction in the elementary schools in Alsace and Lorraine has now been partially extended to private schools for girls. Scholars under 14 are to use German exclusively in learning religion, history, and geography, while in districts with a French-speaking population German is to be employed for five hours a week for girls under ten—nine hours for those under 14, and 11 hours for older ones.—*Newcastle Daily Journal.*